



The Effectiveness of Classical Guidance in Improving Students Understanding of Islamic Sexual Behavior

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Abstract

This study aims to determine the extent of change in students' understanding of their sexual behavior, whether there are changes or effects that students feel before and after the classical guidance process at SMPN 10 Bekasi City. The method used is a quantitative method with non-parametric statistical analysis, namely a paired T-test as a research design. The population used in this study consisted of 414 students, with a sample of 203 students. The results of this study revealed that the alternative hypothesis could be accepted, with a significant value between the pretest and posttest of 0.003, which was much smaller than the standard significance level of 0.05. Thus, classical guidance succeeded in providing students with a better understanding of various important aspects of Islamic sexual behavior.

Keywords: Classical Guidance; Student Understanding; Islamic Sexual Behavior.

Abstrak

Penelitian ini bertujuan untuk mengetahui seberapa besar perubahan pada diri siswa mengenai pemahaman perilaku seksual mereka, apakah ada perubahan atau efek yang siswa rasakan pada saat sebelum dan setelah adanya proses bimbingan klasikal pada siswa SMPN 10 Kota Bekasi. Metode yang digunakan ialah metode kuantitatif dengan analisis statistika non parametrik yaitu uji T berpasangan sebagai sebuah desain penelitiannya. Adapun populasi yang digunakan pada penelitian ini adalah sebanyak 414 orang siswa, dengan mengambil sampel sebanyak 203 siswa. Hasil penelitian ini mengungkapkan bahwa hipotesis alternatif dapat diterima, dengan nilai signifikan antara pretest dan posttest sebesar 0,003 yang jauh lebih kecil dari tingkat signifikan standar 0,05. Maka, bimbingan klasikal berhasil memberikan pemahaman yang lebih baik kepada siswa mengenai berbagai aspek penting dalam perilaku seksual Islami.

Kata Kunci: Bimbingan Klasikal; Pemahaman Siswa; Perilaku Seksual Islami.

INTRODUCTION

Today's teenagers face unique challenges as they undergo many changes that mean they are no longer considered children. Teenagers are not fully responsible for their decisions and actions. Junior high school students fall into the early adolescence category, which is between the ages of 10 and 13 (BKKBN, 2023). Junior high school students are beginning to enter early adolescence or puberty. Puberty is a period of rapid physical maturation, including changes in the body and hormones. These hormones greatly influence adolescents, causing them to try and explore new and challenging things, even if they are prohibited actions that violate religious rules and values.

Suryoputro said that teenagers are experiencing a phase of rapid social change from traditional to modern society, causing them to change their perspectives, values, norms, and lifestyles, especially regarding issues of freedom and lack of knowledge about sexuality. This is very worrying because Indonesia is one of the countries that continues to uphold traditional Eastern principles of diverse and polite sexual ethics (Suryoputro, in Niken et al., 2014: 15).

Sexual behavior is behavior driven by sexual desire, whether with the same sex or the opposite sex. This behavior varies, ranging from feelings of attraction to dating, flirting, making out, and having sex. Dating involves behavior that demands physical intimacy with one's partner, such as kissing and making out, and can even go beyond that (Sarwono, 2016: 20-23).

Previous studies have shown the importance of providing students with an understanding of the importance of applying their understanding of sexual behavior, such as symptoms of delinquency that lead to sexual matters (Rahayu, 2018). Additionally, other studies have identified several forms of sexual behavior, such as feelings of attraction, dating, kissing, and romantic relationships.

The Indonesian Child Protection Commission (KPAI) conducted a survey in 2023 on cases and special protection for children. The highest percentage of cases involved children who were victims of sexual crimes (14 percent), followed by children who were victims of physical and psychological violence (7.8 percent), other special protection cases (2.6 percent), and victims of pornography and *cybercrime* (1.7 percent). This is a sad situation.

complaints that have been filed, and a series of problems among adolescents that are on the rise. In 2020, the total number of adolescent girls

who lost their virginity reached 51 percent (BKKBN, 2020). As a result of inappropriate sexual behavior and a lack of knowledge from family, education, and a good environment, adolescents act incorrectly, doing whatever they want, deviating from the norms set by religion.

According to the Head of the National Population and Family Planning Agency in 2022, sex under the age of 20 is a very risky relationship. Based on the data, it was found that 5 percent of 11 to 14-year-olds admitted to having had sex, 74 percent of 15 to 19-year-olds admitted to having had sex, and 59 percent of men and women admitted to having casual sex.

Of all age groups involved in sexual activity, there is a need for early education with good sex education for adolescents before they reach maturity so that they are well prepared. Healthy sexual behavior among individuals can help in forming relationships based on trust, respect, and mutual support. Junior high school students need to understand the importance of Islamic sex education by instilling values and norms based on Islamic teachings.

Islam has clearly regulated sexual behavior in its teachings. The Qur'an and Sunnah have also explained the rules for interacting with the opposite sex, with boundaries and based on religion. The behavior that has been taught must be practiced and based on religion. Islam has taught humans that a Muslim teenager should be a teenager with good character, polite, and socialize according to their respective roles, and be able to reflect a leader who can adapt to society both now and in the future because every human being will be a leader for other human beings. However, the fact and reality is that there are many teenagers who still do not behave in accordance with Islamic teachings, such as using prohibited items, often skipping school, engaging in promiscuous sex, pornography, sexual or physical violence, and even worse, high levels of dating. Even though Allah has strictly forbidden adultery. Allah has strictly forbidden adultery, as stated in QS. Al-Isra verse 32. It means: "And do not approach adultery, for indeed, adultery is an abomination and an evil way." (Qs. Al-Isra).

This verse explains the prohibition against approaching adultery. Adultery is a violation of civilized and moral norms and can even lead to the destruction of society. Therefore, both men and women need proper knowledge and understanding of the dangers that will arise in their environment, especially in society. Sexual behavior among adolescents must be understood in a healthy manner through various activities that can provide valuable experiences for themselves and their future lives. In this context, classical guidance services are

expected to play an important role in providing knowledge about good sexual behavior in Islam by instilling Islamic values and sex education. Classical guidance is a structured and systematic service.

Classical guidance services are the most effective way to identify students who need extra attention at school (In Karyanti et al., 2019:29-31). Classical guidance services through activities carried out in the classroom setting serve as a form of *prevention*, understanding, development, and maintenance as a measure and effort by guidance counselors at State Junior High School (SMPN) 10 in Bekasi City to guide students to understand Islamic sexual behavior based on religious values and norms.

This study began with a literature review of a number of previous studies. The purpose of this review was to determine the position of this study and explain its differences. In this case, the researchers found two previous studies that were considered relevant.

First, a journal study conducted by Rahayu and Susilaningsih (2018: 162-168). This study concluded that it is important to provide students with an understanding of the importance of applying knowledge about sex, especially among school-age adolescents, through this classical guidance service. It is hoped that students will be able to recognize the symptoms of juvenile delinquency that lead to sex-related issues.

Second, journal research conducted by Marisa (2023: 14-20). This study explains healthy sexual behavior for adolescents, because adolescents are the cornerstone of the nation's future generation. Adolescents, with all their behaviors, have very unique and diverse behaviors. The great curiosity of adolescents leads to various kinds of very dangerous deviations. There are many cases of unhealthy sexual behavior among adolescents. Therefore, this thesis explains the importance of healthy sexual behavior among adolescents. The difference in this study is the service provided, namely personal-social services.

The research written by the researcher is titled "The Effectiveness of Classical Guidance in Improving Students' Understanding of Islamic Sexual Behavior." This study is similar to previous studies in that it emphasizes the importance of education in helping to shape the character of adolescents in accordance with their age and in forming a future generation with good morals and ethics, steering them away from prohibitions that they should not engage in according to their age so that their motor skills can develop healthily in accordance with their age.

The author determined the research location, which was a public junior high school (SMPN) 10 in Bekasi City, together with the guidance counselors at the school. This location was chosen based on the availability of data and facts, considering the lack of education and in-depth understanding of the impact and forms of appropriate sexual behavior among adolescents, supported by Islamic values. In addition, considering the level of promiscuous sexual behavior among adolescents, especially in Bekasi City, where many adolescents admit to having had sexual relations outside of marriage.

The method used was quantitative research using a paired data approach. The selection of a closed questionnaire as a data collection instrument allowed researchers to collect data from respondents efficiently and reach a wider population. It is hoped that the results of this study can make a significant contribution to the development of counseling programs at State Junior High School (SMPN) 10 in Bekasi City.

THEORETICAL BASIC

This theoretical basis will discuss the main theories and concepts related to classical guidance and Islamic sexual behavior. This theoretical basis will also explore whether there is effectiveness between classical guidance and an increase in students' understanding of Islamic sexual behavior. In an effort to achieve a significant understanding among students regarding sexual behavior that is in accordance with Islamic principles and teachings. To understand whether it is effective or not, several relevant theories can be used as a basis. These theories will provide a comprehensive perspective on how classical guidance can improve students' understanding through Islamic sexual behavior material.

One type of basic guidance service is classical guidance, which is provided by a counselor to students or learners through direct interaction with them in the classroom. These classroom guidance activities can take the form of discussions or debates (Jeshica, 2015: 5-8). Classical services are not teaching activities or the delivery of subject matter as designed in the school curriculum. Rather, classical services aim to enhance personal, social, learning, and professional growth. They are not merely teaching activities or subject matter as regulated in the school curriculum.

Satriah also explains that classical guidance is defined as providing assistance to clients of various ages by counselors with the aim of resolving the

issues being discussed (Satriah, 2016: 50). In order to gain a deeper understanding, a guidance and counseling process was developed through classical guidance services. According to Thohari Musnamar, the function of providing classical guidance services is to help individuals maintain and prevent problems arising within themselves (Satriah, 2016: 91).

According to Satriah, the purpose of guidance and counseling is related to academic (learning) services (Satriah, 2016:39). There are several objectives of classical guidance, including: 1) Having awareness of one's own potential; 2) Have a positive attitude and study habits, such as reading books, being disciplined in studying, paying attention to all lessons, and actively participating in programmed learning activities; 3) Have a strong desire to learn throughout life; 4) Possess effective and technical learning skills, including the ability to read books, use dictionaries, and prepare for exams; 5) Possess the ability to set educational goals and plans, including making study schedules, committing to deepening understanding of certain subjects, completing assignments, and seeking more in-depth information for learning; 6) Possess mental readiness and the ability to face exams.

Classical guidance can also be defined as a service provided to students in a class setting or a service provided by a counselor or guidance teacher to students in a class. With a program that has been arranged in the counseling guidance curriculum (Rafisa, 2018: 37). Classical guidance is a service in counseling guidance as one of the basic assistance services provided to students to help them solve problems by getting to know themselves and their environment better. It is hoped that by providing classical guidance to students, they can develop their potential more optimally.

Classical guidance services are provided in depth regarding the objectives and role of classical guidance as an important component of the guidance program in schools. Classical guidance serves as a basic service of a counseling system consisting of several elements. A counseling framework is necessary in the guidance process. Some of the elements include: counselors, counseling objects, counseling materials, methods, and media used in the classical counseling process (Sodik, 2016: 7). Classical guidance services help guidance counselors in handling cases at school as a service to get closer to students. Usually, the methods in classical guidance services are tailored to the symptoms that occur and exist in the school. One of them is education and provision of understanding about Islamic sexual behavior.

Sexual behavior is any behavior driven by sexual desire, whether with the same sex or the opposite sex (Adiansa et al., 2022: 24-25). This sexual behavior takes various forms, such as dating, kissing, and sexual intercourse, which are identified with the opposite sex. Various behaviors are carried out by adolescents, such as masturbation, self-stimulation, and dating. Mild and common sexual behaviors include touching, holding hands, and kissing. By dating, they express themselves in forms of behavior that lead to physical intimacy with their feelings. Free living behavior is greatly influenced by adolescents' attitudes toward their understanding of reproductive health in adolescents.

Sexual behavior is related to the process of how they communicate these feelings to the opposite sex through their actions, such as touching, kissing, hugging, sexual intercourse, and through more subtle behaviors. These more subtle behaviors are indicated by body movements, etiquette, and dress. Sexual behavior that is not addressed will have a negative impact on the nation's future generations.

Sexual behavior is considered abnormal if it deviates from social norms and laws, causing personal distress, self-defeating behavior, affecting individual skills, and harming oneself and others. According to Sahli in his book Moral Agama dalam Kehidupan Seksual Suami Istri (Religious Morals in the Sexual Life of Husband and Wife). Behavior Sexual behavior that leads to abnormality is caused by a person's inability to adjust to normal sexual tendencies with the opposite sex, resulting in deviant behavior (in Mustaqim, 2020: 89-90). The importance of having knowledge about reproductive awareness is because it will influence the sexual behavior of adolescents themselves. This connection is based on the nature of adolescents who tend to be open to new things. Therefore, if adolescents do not have a deep understanding and adequate knowledge about reproductive health issues, especially proper and healthy sexual behavior, they are likely to exhibit positive behavior that aligns with religious values and teachings (Nurhayati, 2017).

Sex education has been a consideration and concern since its emergence. Adolescence is one stage of social science and policy. Its form and content are determined by trends, morals, and ideology. This survey has been conducted since the last century (Laina, 2010). In Sigmund Freud's psychoanalytic theory, the socio-cultural process that produces human desires or lust is known as sexuality. Interactions influence sexuality. Sexuality is related to a person's

identity and honesty, which are good things. In Freud's psychoanalytic theory, sexuality encompasses all activities, such as urination, eating, breastfeeding, and sexual intercourse in adulthood. These sexual activities occur from childhood (In Dina et al., 2023: 292). Sexual behavior is also described by Sarwono, who says that a person's sexual desire drives their sexual behavior, whether with the opposite sex or the same sex (Sarwono, 2016).

Sex education must refer to social norms, including what is prohibited, what is required, and how to do it without violating norms. Good self-control is the ability of a person to make choices among their options, and sexual behavior must be accompanied by good self-control (Tajiri, 2016: 96-98). According to L'engle in Siti Lala, there are two categories of sexual behavior (in Siti, 2022). These are as follows: 1) Mild sexual behavior, which includes holding hands, hugging, kissing hands, hugging, and light kissing (on the forehead and cheeks). 2) Heavy sexual behavior, namely kissing on the lips, touching sensitive parts (breasts and genitals), petting (rubbing genitals together), oral sex (putting genitals in the mouth), intercourse (having sex or sexual intercourse).

The explanation of sexuality is not only general, but Islam has explained the issue of sex in depth, both in terms of boundaries and permissible acts, in order to avoid deviance or adultery. Sex education in Islam is included in moral education, which is a branch of Islamic education. Therefore, the objectives of sex education according to Islamic law must be in line with the overall objectives of Islamic education, because the main objective of Islamic education is to create morals and character that can produce individuals with good morals, both male and female, who have a pure soul, strong desires, true ideals, and high morals. An understanding of Islamic sexuality is necessary in order to help teenagers deal with current social issues so that they can avoid adultery. Allah strictly forbids adultery, as Allah says in Surah Al-Isra verse 32:

وَلَا تَقْرُبُوا الْرِّجَالَ إِنَّمَا كَانَ فِحْشَةً وَسَاءَ سَبِيلًا ٣٢

Meaning: "And do not approach adultery; indeed, adultery is an abomination and an evil way." (Qs. Al-Isra).

Al-Ghazali argues that Islamic sexual behavior is a way of behaving in accordance with Islamic teachings, order, and principles. Therefore, in order to shape Islamic sexual behavior, sexual education based on Islamic values is necessary.

Sahli argues that sex education is providing information aimed at guiding and nurturing each boy and girl, from childhood to adulthood, about gender relations in general and sexual life in particular so that they can behave appropriately (in Siti, 2011: 13-15).

In line with Ayip Syafruddin, sex education in accordance with Islamic teachings includes the following: a) Instilling masculinity in boys and femininity in girls; b) Introducing mahram; c) Educating them to always maintain their gaze; d) Educating them not to engage in ikhtilat; e) Educating them not to engage in khalwat; f) Educating them not to shake hands or touch members of the opposite sex who are not their mahram; g) Educating on the ethics of adornment; h) Educating on Islamic dress codes; i) Introducing visiting times and rules; j) Educating on maintaining genital hygiene; k) Circumcision; l) Ihtilam; m) Menstruation.

By observing the development of an individual, especially adolescents, according to Arthur, an educational psychologist, sexual behavior can be viewed through four dimensions or aspects, namely: 1) Biological dimension; 2) Psychological dimension; 3) Sociocultural dimension; 4) Moral or religious dimension (in Jempormasse, 2015: 42-35). Sexuality education must be provided to adolescents today to prevent negative development because adolescent development has physical and psychological aspects, including sexual maturity accompanied by new urges, which many adolescents do not understand, are unable to handle responsibly, and only pursue for momentary pleasure.

According to Denny and Quadagno in their book Exploring Adolescent Sexual Behavior, sexual behavior is expressed through interactions with individuals of the opposite sex and includes patterns of thought, social experiences, values, fantasies, and emotions of adolescents (Masta, et al., 2023: 14-16).

Sexual behavior is related to the process of how they communicate these feelings to the opposite sex through their actions, such as touching, kissing, hugging, sexual intercourse, and through more subtle behaviors. These more subtle behaviors are indicated by body movements, etiquette, and dress. Sexual behavior that is not addressed will have a negative impact on the nation's future generations.

RESULTS

This study uses a quantitative approach to find empirical evidence regarding the effectiveness of classical guidance in improving students' understanding of Islamic sexual behavior. A pretest is administered to collect initial data on students' knowledge of the material that will be presented, followed by *a treatment* that will influence the results, with *a posttest* administered afterward.

The data collection technique is based on Sugiyono (2018: 42-45), who states that primary data sources are data sources provided directly to data collectors using questionnaires collected through *Google Forms* and paper. Questionnaires collect data using a list of statements or questions that indicate indicators of the operational definition of variables.

The type of research used in this study is data research with nonparametric statistical analysis, namely the paired T-test as a research design. This test is conducted to test hypotheses where the data used is not independent (paired). Data from the first and second treatments are two types of sample data that will be used by researchers. The first treatment may be a control or no treatment at all given to the research object being studied.

The Effectiveness of Classical Guidance in Improving Students' Understanding of Islamic Sexual Behavior

This study aims to investigate the effectiveness of classical guidance in improving students' understanding of Islamic sexual behavior. This discussion will cover the methods used and the reasons for choosing them, as well as the interpretation of the final results obtained.

The data method used in this study uses quantitative data with a paired data research type, namely data that points to the effectiveness of classical guidance in improving Islamic sexual behavior understanding among students. This quantitative approach with a paired data research type is carried out to find empirical evidence in the research to be studied. The paired data method was chosen because this study aims to measure whether the *pretest* and *posttest* results of the treatment given are effective or not in improving students' understanding. Researchers can determine whether there is a significant value between the two variables and how effective the two variables are.

In data collection, researchers used data collection techniques involving questionnaires collected via *Google Forms* and paper. The selection of

questionnaires in data collection in the form of a list of statements or questions that indicate indicators of the operational definition of variables allows researchers to collect data from respondents efficiently and reach a wider population. Questionnaires also enable quantitative measurement of variables, which is a requirement in quantitative approaches.

This validity test is used to measure research instruments or tools to ensure that when used, they truly reflect the variables being studied. An instrument is considered valid if it can be used to measure what it is supposed to measure. The results of the test can be seen in the value column and then compared with the rtable value. Thus, it can be concluded that: 1) If $r \text{ count} > r \text{ table}(0.30)$, then the statement item is declared valid; 2) If $r \text{ count} < r \text{ table}(0.30)$, then the statement item is declared invalid.

Before conducting research, researchers first conduct trials on samples. Samples are the number of traits or characteristics possessed by a population. Other experts in this field define samples as parts or representations of the population to be studied by researchers (Arikunto, 2019). The first sample consisted of 41 seventh-grade respondents. In this validity test, invalid statement items were discarded and corrected. However, if this research is sufficient for use, invalid items will be discarded and valid items will be used in the research.

Validity testing involves the tester creating instruments to test the validity of the construct by expert lecturers and testing the instruments (Yusuf, 2017). The results of the validity test show that in variable X (Classical Guidance), out of 45 statements, there were 6 invalid items. The invalid items were discarded, leaving 39 valid items to be used in the study. In conclusion, only 39 statements of variable X can be distributed to respondents. Meanwhile, for variable Y (Islamic Sexual Behavior), out of 38 statements, 6 items were invalid. The invalid items were removed, so only valid items were used in the study. Based on the calculation results, the reliability test conducted using the PSPP application yielded the following reliability test results for variable X:

Cronbach's Alpha	Number of Items
.92	39

Source: PSPP

Figure 1. Reliability Test

From the results of the reliability test of the variables, it was concluded that classical guidance had a *Cronbach's Alpha* of 0.92 from a total of 39 statements (*N of Items*). According to Sugiyono, if the *Cronbach's Alpha* value is greater than 0.70, the instrument is considered reliable, while if the *Cronbach's Alpha* value is less than 0.70, the instrument can be considered unreliable (Sugiyono, 2013). Therefore, it can be said that the reliability test results for the classical guidance variable (X) are considered reliable because they have a *Cronbach's Alpha* value of 0.92, which is greater than 0.70.

The following are the results of the reliability data calculations obtained from the Islamic Sexual Behavior research instrument (variable Y):

Cronbach's Alpha	Number of Items
.91	32

Source: PSPP

Figure 2. Reliability Test

Based on the results of the reliability test of the Islamic Sexual Behavior variable, a *Cronbach Alpha* value of 0.91 was found from a total of 32 statement items (*N of items*). Therefore, it is concluded that the 32 statement items in the research instrument for the Islamic Sexual Behavior variable (Y) are considered reliable because they have a *Cronbach Alpha* value of 0.91, which is greater than 0.70.

After the reliability test was conducted and the pretest and posttest results were obtained, a normality test was conducted to see whether the values were normally distributed or not. The normality test was conducted to determine whether the distribution of the selected sample came from a normal or abnormal population distribution (Kadir, 2017: 49-70).

		One-Sample Kolmogorov-Smirnov Test	
		PreTest	PostTest
N		203	203
Normal Parameters ^{a,b}	Mean	273.55	277.25
	Std. Deviation	39.113	27.851
Most Extreme Differences	Absolute	.060	.044
	Positive	.049	.020
	Negative	-.060	-.044
Test Statistic		.060	.044
Asymp. Sig. (2-tailed)		.075 ^c	.200 ^{c,d}

a. Test distribution is Normal.
 b. Calculated from data.
 c. Lilliefors Significance Correction.
 d. This is a lower bound of the true significance.

Source: SPSS Version 25 Figure 3. Normality Test

Based on the results of the test using the SPSS application, the *One-Sample Kolmogorov-Smirnov Test* was found, which focuses primarily on the significance value (*Asymp. Sig. 2-tailed*) for both data groups. For the *pretest* data, with a value of the significance is 0.075, while for the *Post-Test* data, the significance value is 0.200. Both of these values are greater than the standard significance level of 0.05 commonly used in statistical analysis. This indicates that both data groups, *Pretest* and *Posttest*, can be considered normally distributed. Although the *Pretest* significance value (0.075) is closer to the 0.05 limit than the *Posttest*, it is still above that threshold. Meanwhile, the *Posttest* significance value (0.200) is even marked as the lower limit of actual significance, indicating a very normal distribution. In conclusion, based on these significance values, the assumption of normality is fulfilled for both data groups, namely variable X and variable Y data, which allows the use of parametric statistical methods in further analysis.

Paired Samples Test									
	Paired Differences		95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)		
	Mean	Std. Deviation	Std. Error Mean	Lower					
Pair 1	PreTest - PostTest	-3.700	17.800	1.249	-6.163	-1.236	-2.961	202	.003

Source: SPSS Version 25 Figure 4. Paired T-test

Based on the results of calculations using the SPSS application, the significance value (*Sig.2-tailed*) is 0.003. This value is smaller than the standard significance level commonly used in research, which is 0.05 (5%). Because the significance value (0.003) is smaller than 0.05, it can be

concluded that there is a statistically significant difference between the *Pretest* and *Posttest* scores. This indicates that the changes that occurred between the *Pretest* and *Posttest* scores could not have happened by chance, but were most likely caused by the intervention provided, namely classical tutoring.

Thus, it can be stated that classical guidance is effective in improving students' understanding of Islamic sexual behavior. The difference observed between the scores before and after the intervention was statistically significant, supporting the conclusion that the intervention had a real impact on students' understanding.

The researchers explained in detail how they conducted validity and reliability tests. First, they conducted a trial test on 41 eighth-grade respondents at State Junior High School (SMPN) 10 in Bekasi City. In this validity test, invalid statement items were discarded and corrected. However, if this research was sufficient for use, the invalid items would be discarded and valid statement items will be used in the study to ensure that the research instruments used are valid and reliable. The validity test results show that for variable X (Classical Guidance), out of 45 statement items, 6 items are invalid. The invalid items will be discarded, so that the remaining 39 valid items will be used in the study. It was concluded that only 39 statements of variable X could be distributed to respondents. Meanwhile, for variable Y (Islamic Sexual Behavior), out of 38 statements, there were 6 invalid items. These invalid data items were removed, so that only valid items were used in the study. Meanwhile, the reliability test results showed that the instruments for measuring both variables had a fairly good Cronbach's Alpha value, namely 0.92 for variable X (from 39 items) and 0.91 for variable Y (from 32 items), indicating good internal consistency of the research instruments.

After ensuring the validity and reliability of the instruments, the questionnaire was distributed, starting with a *pretest*. The *pretest* was conducted to obtain initial data on students' understanding of variables X and Y. After the *pretest* was distributed, the researchers conducted the *treatment* administered by the guidance counselors at the school. After the *treatment* was conducted, the researchers administered a *posttest* as the final assessment of the *treatment*, which was expected to show changes from the *pretest* results (the initial stage before the *treatment* was conducted). The researcher administered a *posttest* as the final assessment of the *treatment*, which was

expected to show changes from the *pretest* results (the initial stage before *the treatment* was administered).

After obtaining the *pretest* and *posttest* results, the researcher began analyzing the data using normality tests and paired t-tests. These normality tests were conducted to determine whether the data was normally distributed or not, with the help of SPSS software, which is a requirement for the use of parametric statistical methods. Based on the results of the test using the SPSS application, the *One-Sample Kolmogorov-Smirnov Test* was found, with the main focus being on the significance value (*Asymp. Sig. 2-tailed*) for both data groups. For the *pretest* data, the significance value was 0.075, while for the *posttest* data, the significance value was 0.200. Both values were greater than the standard significance level of 0.05 commonly used in statistical analysis. This indicated that both data groups, *pretest* and *posttest*, could be considered normally distributed. Although the *Pretest* significance value (0.075) is closer to the 0.05 limit than the *Posttest*, it is still above that threshold. Meanwhile, the *Posttest* significance value (0.200) is even marked as the lower limit of actual significance, indicating a very normal distribution. In conclusion, based on these significance values, the assumption normality was satisfied for both data groups, allowing the use of parametric statistical methods in further analysis.

Next, the researcher conducted a paired t-test to measure the strength of the effectiveness that occurred after the treatment was given before and after. Based on the results calculated using the SPSS application, the significance value (*Sig. 2-tailed*) was 0.003. This value is smaller than the standard significance level commonly used in research, which is 0.05 (5%).

Because the significance value (0.003) is less than 0.05, it can be concluded that there is a statistically significant difference between the *pretest* and *posttest* scores. This indicates that the changes that occurred between the *pretest* and *posttest* scores could not have happened by chance, but were most likely caused by the intervention provided, namely classical guidance.

Thus, it can be stated that classical guidance is effective in improving students' understanding of Islamic sexual behavior. The difference observed between the scores before and after the intervention is statistically significant, which supports the conclusion that the intervention has a real impact on students' understanding.

Based on the results of the data analysis that has been conducted. *First*, the validity and reliability test results show that the research instruments used

are of good quality. Of the 45 statement items for the classical guidance variable (X), 39 items were declared valid and could be used in the study. Meanwhile, of the 38 items for the Islamic sexual behavior variable (Y), 32 items were declared valid. This shows that the majority of items in the questionnaire were able to measure what they were supposed to measure. In addition, the reliability test results showed high *Cronbach's Alpha* values for both variables (0.92 for variable X and 0.91 for variable Y), indicating that the research instruments had excellent internal consistency. The reliability of these instruments provided a strong foundation for further analysis and interpretation of the research results.

Second, the results of the normality test using *the One-Sample Kolmogorov-Smirnov Test* show that the *Pretest* and *Posttest* data are normally distributed. The significance values for *the Pretest* (0.075) and *Posttest* (0.200) are both greater than 0.05, indicating that the normality assumption is satisfied. This is important because it allows the use of parametric statistical methods in further analysis, particularly the paired t-test, which requires the assumption of data normality.

The results of *the paired t-test* showed a statistically significant difference between the *pretest* and *posttest* scores, with a significance value (*p-value*) of 0.003, which is much smaller than the standard significance level of 0.05. These findings provide strong evidence that classical guidance is effective in improving students' understanding of Islamic sexual behavior. The difference observed between the scores before and after the classical tutoring intervention could not have occurred by chance, but was most likely caused by the intervention provided. Several important findings were discovered that need to be discussed further. These findings provide strong evidence that classical tutoring is effective in improving students' understanding of Islamic sexual behavior. The differences observed between the scores before and after the classical guidance intervention could not have occurred by chance, but were most likely caused by the intervention provided. The effectiveness of classical guidance in improving students' understanding of Islamic sexual behavior can be explained through the concept of the classical guidance process, which is reinforced through Bandura's social learning theory. According to Bandura (1986: 198), the learning process occurs in three stages, namely model behavior (example), the influence of model behavior, and the internal process of the learner. This theory has a major influence on the process of providing

classical guidance services. The theory of classical guidance is reinforced by Lilis Satriah. According to Lilis (2016: 3), classical guidance is an effort to provide assistance to counselees of various ages, provided by experts (counselors) with the aim of improving the problems being guided. In the context of this study, classical guidance serves as a means to improve students' understanding of Islamic sexual behavior. According to Aunur, guidance is a process of providing assistance to individuals so that they are able to live in harmony with Allah's provisions and instructions in order to achieve happiness in this world and the hereafter (Ahmed, 2019: 88). In line with this theory, the results of the study show that classical guidance is effective in improving student understanding. This can be seen from the significant difference between the pretest and posttest scores, which indicates a positive change after classical guidance was provided.

The effectiveness of classical guidance in this study can be linked to the concept of Islamic sex education proposed by Syafruddin (in Rohayati, 2020). The classical guidance provided covers important aspects of Islamic sex education, such as instilling masculinity in boys and femininity in girls, introducing mahram, educating them to guard their gaze, and other aspects that are in accordance with Islamic teachings.

The improvement in students' understanding of Islamic sexual behavior through classical guidance is also in line with Sarwono's (Sarwono, 2016: 35-40) view, which emphasizes the importance of sex education related to the norms that apply in society. Classical guidance in this study plays a role in providing students with an understanding of what is prohibited, what is customary, and how to behave without violating the rules and norms that apply in the context of Islam and society.

By integrating these theories, it can be concluded that the effectiveness of classical guidance in improving students' understanding of Islamic sexual behavior is not only statistically proven, but also supported by a relevant theoretical framework in the fields of guidance and counseling as well as Islamic sex education.

CONCLUSIONS

Based on the findings of the research conducted by the researcher, it can be concluded that the treatment process provided to students through basic counseling services, namely classical counseling, has been proven effective in improving students' understanding of Islamic sexual behavior at State Junior High School (SMPN) 10 in Bekasi City through treatment provided by guidance counselors (BK). This is evidenced by the significant difference between the *pretest* and *posttest* scores given before and after the treatment was administered, with a significance value (*p-value*) of 0.003, which is much smaller than the standard significance level of 0.05 through the SPSS application. With the treatment given and the significance value obtained. Thus, classical counseling successfully provided students with a better understanding of various important aspects of Islamic sexual behavior, such as guarding one's gaze, knowing one's mahram, dress code ethics, and behaving in accordance with religious and social norms.

Based on the results of the research that has been conducted, the researchers offer the following suggestions: 1) Academically; 2) Practically. Academically, this research is expected to make a significant contribution to the development of science, particularly in the field of Islamic Counseling Guidance. It is recommended that the results of this study be integrated into the learning curriculum, especially in courses related to classical guidance and Islamic sexual education. In addition, further in-depth research on the effectiveness of classical guidance in the context of Islamic sexual education should be encouraged, taking into account other variables that may have an influence.

First, in practical terms, it is hoped that the results of this study will increase students' awareness of the importance of understanding Islamic sexual behavior. Students are encouraged to actively participate in classical guidance sessions and apply the understanding they have gained in their daily lives. *Second*, for guidance counselors at State Junior High School (SMPN) 10 in Bekasi City, it is recommended to implement a classical guidance program on Islamic sexual behavior on a regular and structured basis. The development of more comprehensive guidance materials that are relevant to students' needs is also necessary, taking into account aspects of adolescent

development to explain classical methods, materials, and techniques. Third, for further research, it is recommended to conduct follow-up research on this classical guidance by expanding the scope of the research, for example, by comparing the effectiveness of classical guidance in various schools or different levels of education and seeing whether the indicators to be used by researchers are in line with effective RPL or not.

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